A SERMON PREACHED BEFORE THE COMMONS HOVSE OF PARLIAMENT in St. MARGARETS Church at Westminster, the 18. of *February*, 1620.

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A SERMON PREACHED BEFORE THE KING

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1 Cor. 10. Vers. 17.

Wee being many, are one bread, and one body: for we are all partakers of that one bread.

OTher entrance I neede not make vnto my speech at this time, then that which the Apostle himselfe presenteth vnto mee in the verse next but one going before my Text: *I speake to wise men.* The more *vnwise* might I deeme my selfe to be, who being so conscious vnto my selfe of my great weakenesse, durst aduenture to discouer the same before so graue and iudicious an Auditory; but that this consideration doth somewhat support mee, that no great blame can light herein vpon mee, but some aspersion thereof must reflect vpon your selues, who happened to make so euill a choyce; the more facile I expect you to bee in a cause, wherein you your selues are some wayes interested.

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The ſpeciall cauſe of your aſſembling at this time, is, firſt, that you who profeſſe the ſame truth, may ioyne in one body, and partake together of the ſame bleſſed Communion: and then, that ſuch as adhere vnto falſe worſhip, may bee diſcouered and auoyded: You in your wiſedome diſcerning this holy Sacrament to be, as it were, *ignis probationis*, which would both *congregare homogenea*, and *ſegregare heterogenea*, (as in Philoſophie we vſe to ſpeake) both conioyne thoſe that be of the ſame, and diſ-ioyne ſuch as be of a differing kinde and diſpoſition. And to this purpoſe haue I made choyce of this preſent Text: wherein the Apoſtle maketh our partaking of the Lords Table to be a teſtimony, not onely of the vnion and communion which wee haue betwixt our ſelues, and with our Head, (which he doth in the expreſſe words, which I haue read) but alſo of our diſ-vnion and ſeparation from all idolatrous worſhip: as appeareth by the application hereof vnto his maine drift and intendment, laid downe in the 14. and 21. verſes.

The effect therefore of that which Saint *Paul* in expreſſe termes heere deliuereth, is the *Communion of Saints*: which conſiſteth of two parts, the fellowſhip which they haue with the *Body*, laid downe in the beginning; and the fellowſhip which they haue with the *Head*, laid downe in the end of the verſe: both which are thus explained by Saint *Iohn*. *That which wee haue ſeene and heard, declare wee vnto you, that yee alſo may haue fellowſhip with vs; and truly our fellowſhip is with*

with the Father, and with his Sonne Ieſus Chriſt, 1 Ioh. 1. 3. Let them therefore that walke in darkeneſſe, brag as much as they liſt of their good-fellowſhip: this bleſſed Apoſtle aſſureth vs, that ſuch onely as doe walke in the light, *haue fellowſhip one with another*; euen as they haue fellowſhip with God; and Ieſus Chriſt his Sonne, whoſe blood ſhall cleanſe them from all ſinne. And to what better company can a man come, than *to the generall Aſſembly, and Church of the firſt borne which are inrolled in heauen, and to God the Iudge of all, and to the ſpirits of iuſt men made perfect, and to Ieſus the Mediator of the new Couenant, and to the blood of ſprinkling, which ſpeaketh better things then that of Abel?* No fellowſhip (doubtleſſe) is comparable to this *Communion of Saints.* 1 Ioh. 1. 6, 7. Heb. 12. 23, 24.

To begin therefore with the firſt part thereof; as the Apoſtle in the third to the Galatians maketh our being *baptized into Chriſt*, to bee a teſtimony that wee *are all one in Chriſt*: ſo doth hee heere make our *partaking of that one bread*, to be an euidence that we alſo are all *one bread, and one body* in him. And to the ſame purpoſe, in the twelfth Chapter following, hee propoundeth both our Baptiſme and our drinking of the Lords Cup, as ſeales of the ſpirituall coniunction of vs all into one myſticall body. *For as the body is one,* (ſaith he) *and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt. For by one Spirit are we all baptized into one body, whether we be Iewes or Gentiles,* Gal. 3. 27, 28. 1 Cor. 12. 12, 13.

whether we be bond or free: and haue beene all made to drinke into one Spirit. Afterwards hee addeth,
Ibid. verſ. 27. that we *are the body of Chriſt, and members in particular:*
Rom. 12. 5. and in another place alſo, that *We being many, are one body in Chriſt, and euery one members one of another.*

Now the vſe which hee teacheth vs to make of this wonderfull coniunction (whereby wee are made members of Chriſt, and members one of another) is two-fold: 1. *That there ſhould be no ſchiſme in the body.* 2. *That the members ſhould haue the ſame care one for another,* 1 Cor. 12. 25. For preuenting of Schiſme, hee exhorteth vs in
Epheſ. 4. 3—6. the fourth to the Epheſians, *to keepe the vnitie of the Spirit in the bond of peace:* and to make this bond the firmer, hee putteth vs in minde of *one Body, one Spirit, one Hope, one Lord, one Faith, one Baptiſme, one God and Father of all, who is aboue all, and through all, and in vs all:* by this multiplication of vnities declaring vnto vs, that the knots whereby we are tyed together, are both in number more, and of farre greater moment, then that matters of ſmaller conſequence ſhould diſſeuer vs: and therefore that wee ſhould *ſtand faſt in one ſpirit, with one minde, ſtriuing together for the faith of the Goſpell, and in nothing terrified by our aduerſaries,* Phil. 1. 27, 28.

Cant. 6. 4. But howſoeuer God hath thus marſhalled his Church in a goodly order, *terrible as an army with banners:* yet, ſuch is the diſorder of our nature, that many for all this breake ranke, and the enemy laboureth to breed diuiſion in Gods Houſe,

that

that so his Kingdome might not stand. Nay, oftentimes it commeth to passe, that the *Watchmen* themselues, who were appointed for the safegarding of the Church, prooue in this kinde to be the smiters and wounders of her: and from among them who were purposely ordained in the Church, for the bringing of men * *into the vnity of the faith, and of the knowledge of the Son of God*, * euen from among those, some doe arise, that *speake peruerse things, to draw away disciples after them.* Cant. 5. 7.

Thus wee finde in the Ecclesiasticall History, that after the death of *Iulian* the *Apostata*, [a] *questions and disputes concerning matters of doctrine were freshly set a foot by those who were set ouer the Churches.* Whereupon *Sozomen* maketh this graue obseruation: that [b] *the disposition of men is such, that when they are wronged by others, they are at agreement among themselues; but when they are freed of euils from abroad, then they make insurrections one against another.* Which as we finde to be too true by the late experience of our neighbour Churches in the Low-Countries: so are wee to consider with the Wise man, [c] that *What hath beene, is now, and that which is to bee, hath already beene*: and be not so inquisitiue, [d] why *the former dayes were better then these? for wee doe not enquire wisely concerning this.* When like troubles were in the Church heretofore, *Isidorus Pelusiota*, an ancient Father, moueth the question, [e] *What a man should doe* in this case? and maketh answere, that *If it be possible, wee should mend it,*

Veteres scripturas scrutant, inuenire non possunt, scidisse Ecclesiam & de domo Dei populos seduxisse, praeter illos qui Sacerdotes à Deo positi fuerant & Prophetae. Hieron.

* Ephes. 4. 13.

* Act. 20. 30.

[a] αἱ περὶ τῶν δογμάτων ζητήσεις τε καὶ ἀμφιλογίαι πάλιν ἀνεκαινίσθησαν. *Sozomen. lib. 6. hist. Eccles. cap. 4.*

[b] τὸ τῶν πολλῶν διάφορον ἐπὶ μὲν τοῖς ἔξωθεν κακοῖς, πρὸς ἀλλήλους ἐστὶν ὁμονοητικὸν, ἐπὶ δὲ τοῖς ἐκ τῶν ἰδίων ἐναντίον. ὁμονοοῦσι γὰρ ἀλλήλοις ἐν τοῖς ἀλλοτρίοις κακοῖς, ἐν δὲ τοῖς οἰκείοις ἑαυτοῖς ἐναντιοῦνται. *Ibid.*

[c] Eccles. 3. 15.

[d] Eccles. 6. 10.

[e] Τί ποιητέον, φησὶ, τὸν ἐν τοιούτοις ἀναστρεφόμενον; εἰ μὲν ἐνδέχεται, διορθωτέον. *Isidor. Pelus. lib. 4. epist. 133.*

but if that may not bee, wee ſhould hold our peace.

The Apoſtles reſolution, I thinke, may giue ſufficient ſatisfaction in this point, to all that haue moderate and peaceable mindes. [f] *If in any thing ye be otherwiſe minded, God ſhall reueale euen this vnto you: neuerthelesſe, whereto we haue already attained, let vs walke by the ſame rule, let vs minde the ſame thing.* It is not to be looked for, that all good men ſhould agree in all things: neither is it fit that wee ſhould (as our Aduerſaries doe) put the truth vnto compromiſe, and to the ſaying of an *Achitophel*, whoſe counſell muſt bee accepted, *as if a man had inquired at the Oracle of God.* Wee all agree that the Scriptures of God are the perfect rule of our faith: wee all conſent in the maine grounds of Religion drawne from thence: wee all ſubſcribe to the articles of doctrine agreed vpon in the Synode of the yeere 1562. *for the auoyding of diuerſities of opinions, and the eſtabliſhing of conſent touching true Religion.* Hitherto, by Gods mercy, haue wee already attained; thus farre therefore let vs minde the ſame thing: let not euery wanton wit bee permitted to bring what fancies he liſt, into the Pulpit, and to diſturbe things that haue beene well ordered. *I beſeech you, brethren* (ſaith the Apoſtle) *marke them which cauſe diuiſions and offences, contrary to the doctrine which ye haue learned, and auoid them.*

[f] Phil. 3. 15, 16.

Rom. 16. 17.

If in ſome other things wee bee otherwiſe minded, than others of our brethren are; let vs beare one with another, vntill God ſhall reueale the

the same thing vnto vs: and howsoeuer we may see cause why we should dissent from others in matter of opinion; yet let vs remember, that that is no cause why wee should breake the Kings peace, and make a rent in the Church of God. A thing deepely to be thought of by the *Ismaels* of our time, whose *hand is against euery man, and euery mans hand against them*; who *bite & deuoure one another*, vntill they *bee consumed one of another*; who forsake the fellowship of the Saints, and* by a sacrilegious *separation* breake this bond of peace. Little doe these men consider, how precious the peace of the Church ought to bee in our eyes (to be redeemed with a thousand of our liues) and of what dangerous consequence the matter of schisme is vnto their owne soules. For howsoeuer the schismaticke *secundùm affectum* (as the Schoolemen speake) in his intention and wicked purpose, taketh away vnitie from the Church; euen as hee that hateth God, doth take away goodnesse from him, as much as in him lyeth: yet *secundùm effectum*, in truth and in very deed, hee taketh away the vnitie of the Church onely from himselfe: that is, he cutteth himselfe off from being vnited with the rest of the body; and being disseuered from the body, how is it possible that he should retaine communion with the Head?

Gen. 16. 12.

Gal. 5. 15.

* *Vos ergo quare separatione sacrilegâ pacis vinculum dirupistis?* August. lib. 2. de Baptismo contra Donat.

λέγω καὶ διαμαρτύρομαι, ὅτι τοῦ εἰς αἵρεσιν ἐμπεσεῖν, τὸ τὴν ἐκκλησίαν χέσαι ἐκ ἐλάττων ἐστὶ κακόν. *I say and protest, that to make schisme in the Church, is no lesse euill, than to fall into heresie.* Chrysost. in Ephes. Hom. 11.

To conclude therefore this first vse which we are to make of our communion with the *Body*: let vs call to minde the exhortation of the Apostle: *Aboue all things* put on *loue, which is the bond* Col. 3. 14, 15.

of perfectneſſe, and let the peace of God rule in your hearts, to the which alſo yee are called in one Body.

Pſal.133.1. Behold how good and pleaſant a thing it is for brethren to dwell together in vnity: what a goodly thing it is to behold ſuch an honourable Aſ-

Pſal.122.3. ſembly as this is, to be as a houſe that is *compact together* in it ſelfe; holding fit correſpondence with the other part of this great body, and due ſubordination vnto their and our Head? Such as wiſh not well to the publike good, and would reioyce at the ruine of our State, long for nothing more, then that diſſenſions ſhould ariſe here, betwixt the members mutually, and betwixt them and the Head.

Hoc Ithacus velit, & magno mercentur Atridæ.

Matth.12.25. They know full well, that *euery Kingdome diuided againſt it ſelfe, is brought to deſolation; and euery houſe diuided againſt it ſelfe, ſhall not ſtand:* nor doe they forget the Politicians old rule, *Diuide & impera*, Make a diuiſion, and get the dominion. The more neede haue wee to looke herein vnto our ſelues; who cannot be ignorant how dolorous *Solutio continui*, and how dangerous *Ruptures* prooue to be vnto our bodies. If therefore there be any comfort of loue, if any fellowſhip

Phil.2.1,2,3. of the Spirit, fulfill our ioy: *that ye be like-minded, hauing the ſame loue, being of one accord, of one minde*; and doing *nothing through ſtriſe or vaine-glory.* Remember that as oft as we come vnto the Lords Table, ſo oft doe we enter into new bonds of peace, and tye our ſelues with firmer knots of loue together: this bleſſed Communion being a

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ſacred ſeale not onely of the vnion which wee haue with our Head by *faith*, but alſo of our coniunction with the other members of the body by *loue*.

Whereby as we are admoniſhed to maintaine vnity among our ſelues, *that there be no ſchiſme or diuiſion in the body*: ſo are we alſo further put in minde, *that the members ſhould haue the ſame care one for another*. For that is the ſecond vſe which Saint *Paul* teacheth vs to make hereof, in 1 *Cor.* 12. 26. which hee further amplifieth in the verſe next following, by the mutuall ſympathy and fellow-feeling which the members of the ſame body haue one with another. For *whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members reioyce with it*. And then he addeth: *Now ye are the body of Chriſt, and members in particular*: ſhewing vnto vs thereby, that as wee are all * σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας, concorporated (as it were) and made copartners of the promiſe in Chriſt: ſo wee ſhould haue one another in our hearts, * εἰς τὸ συναποθανεῖν καὶ συζῆν, to die and liue together. And hereupon is that exhortation in the 13. to the Hebrewes grounded: *Remember them that are in bonds, as bound with them, and them which ſuffer aduerſitie, as being your ſelues alſo in the Body*: it being a perillous ſigne that we be no liuely members of that body, if we be not ſenſible of the calamities that lye vpon our afflicted brethren. We know the *Woe* that is pronounced againſt ſuch as are at eaſe in Sion, and *are not grieued for the affliction of Ioſeph*: with the

* Epheſ 3. 6.

* 2 Cor. 7. 3.

Heb. 13. 3.

Amos 6. 1, 6, 7.

iudgement following. *Therefore now ſhall they goe captiue, with the firſt that goe captiue.* We know the Angels bitter curſe againſt the inhabitants of
Iudg. 5. 23. Meroz. *Curſe yee Meroz (ſaid the Angell of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to helpe the Lord, to helpe the Lord againſt the mighty.* Not as if the Lord did ſtand in need of our helpe, or were not able, without our aſſiſtance, to maintaine his own cauſe; but that hereby hee would make triall of our readineſſe to doe him ſeruice, and prooue the ſincerity of our loue. If we hold our peace and ſit ſtill at
Eſter 4. 14. this time, deliuerance ſhall ariſe to Gods Church from another place: but let vs looke that the deſtruction doe not light vpon vs and ours.

I neede not make any application of that which I haue ſpoken: the face of Chriſtendome, ſo miſerably rent and torne, as it is at this day, cannot but preſent it ſelfe as a rufull ſpectacle vnto all our eyes, and (if there be any bowels in vs) ſtirre vp compaſſion in our hearts. Neither need I to be earneſt in exciting you to put your helping hands to the making vp of theſe breaches: your forwardneſſe herein hath preuented mee, and in ſtead of petitioning (for which I had prepared my ſelfe) hath miniſtred vnto mee matter of thankeſgiuing. A good worke is at all times commendable: but the doing of it in fit time, addeth much to the luſter thereof, and maketh it yet more goodly. The ſeaſon of the yeere is ap-
2 Sam. 11. 1. proching, wherein *Kings goe forth* to battell: the preſent ſupply and offer of your Subſidie was done

done in a time moſt ſeaſonable: being ſo much alſo the more acceptable, as it was granted *not grudgingly, or of neceſſitie*, but freely, and with a willing minde. *God loueth a cheerefull giuer*: and he *is able to make all grace abound towards you, that yee alwayes hauing all ſufficiency in all things, may abound to euery good worke.* 2 Cor. 9. 7, 8.

And thus being by your goodneſſe ſo happily abridged of that which I intended further to haue vrged from the coniunction which we haue with the *Body*: I paſſe now vnto the ſecond part of the Communion of Saints, which conſiſteth in the vnion which wee all haue with one *Head*. For Chriſt our Head is the maine foundation of this heauenly vnion. Out of him there is nothing but confuſion; without him we are nothing but diſordered heapes of rubbiſh: but *in him all the building fitly framed together, groweth vnto an holy Temple in the Lord*; and *in him are we builded together for an habitation of God through the Spirit*, Epheſ. 2. 21, 22. Of our ſelues wee are but loſt ſheepe, ſcattered & wandring vpon euery Mountaine. From him it is, that there is *one fold, and one ſhepheard*, (Ioh. 10. 16.) God hauing purpoſed in himſelfe to *gather together in one all things in Chriſt, both which are in heauen, and which are on earth, euen in him*, Epheſ. 1. 10. This is the effect of our Sauiours prayer, Ioh. 17. 21. *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in vs, &c. I in them, and thou in me, that they may be made perfect in one.* And this is it which we find ſo oft repeated by Saint *Paul*:

We

We being many, are one body in Christ, Rom. 12. 5. *Ye are all one in Christ Iesus*, Gal. 3. 28. And in the Text wee haue in hand: *Wee being many, are one bread, and one body.* Why? becauſe *wee are all partakers of that one bread:* namely, of that bread, whereof hee had ſaid in the words immediately
1 Cor. 10. 16. going before: *The bread which wee breake, is it not the communion of the body of Christ?*

Vnder the name of *Bread* therefore heere is comprehended both *Panis Domini*, and *Panis Dominus*; not onely the bread of the Lord, but alſo the Lord himſelfe, who is that *liuing Bread which came downe from heauen*, Ioh. 6. 51. For as Saint
1 Pet. 3. 21. *Peter*, ſaying, that *Baptiſme doth ſaue vs*, vnderſtandeth thereby both the outward part of that Sacrament, (for he expreſſely calleth it a *figure*) and more then that too (as appeareth by the explication preſently adioyned: *not the putting away of the filth of the fleſh*) euen the inward purging of our conſciences by vertue of the death and reſurrection of Ieſus Chriſt: ſo Saint *Paul* heere making the reaſon of our vnion to bee our *partaking of all this one bread*, hath not ſo much reſpect vnto the externall bread in the Sacrament (though he exclude not that neither) as vnto the true and heauenly Bread figured thereby; whereof the Lord himſelfe pronounceth in the ſixth of *Iohn*:
Ioh. 6. 32, 51. *The bread that I will giue, is my fleſh, which I will giue for the life of the world:* and (to ſhew that by partaking of this bread, that wonderfull vnion we
Ioh. 6. 56. ſpeake of, is effected:) *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.*

It

It is a lamentable thing to behold, how this holy Sacrament, which was ordained by Chriſt to be a bond whereby wee ſhould be knit together in vnity, is by Satans malice, and the corruption of mans diſpoſition, ſo ſtrangely peruerted the contrary way; that it is made the principall occaſion of that wofull diſtraction which we ſee amongſt Chriſtians at this day, and the very fuell of endleſſe ſtrifes, and implacable contentions. And for as much as theſe miſchiefes haue proceeded from the inconſiderate confounding of thoſe things which in their owne nature are as different as may be: for the cleerer diſtinguiſhing of matters, wee are in the firſt place to conſider, that a Sacrament taken in his full extent, comprehendeth two things in it: that which is outward and viſible, which the Schooles * call properly *Sacramentum*, (in a more ſtrict acception of the word:) and that which is inward and inuiſible, which they tearme *rem Sacramenti*, the principall thing exhibited in the Sacrament. Thus in the Lords Supper, the outward thing which we ſee with our eyes, is *bread and wine*, the inward thing which wee apprehend by faith is, *the body and blood of Chriſt*: in the outward part of this myſticall action, which reacheth to that which is *Sacramentum* onely, we receiue this body and blood but ſacramentally; in the inward, which containeth *rem*, the thing it ſelfe in it, wee receiue them really: and conſequently the preſence of theſe in the one is *relatiue and ſymbolicall*; in the other, *reall and ſubſtantiall*.

* P. Lombard. l. 4. Sentent. diſt. 10. B. & Gratian. de Conſecrat. diſt. 2. cap. 48. *Hoc eſt quod dicimus.* ex Auguſtino.

To begin then with that which is ſymbolicall and relatiue: we may obſerue out of the Scripture, which ſaith, that *Abraham receiued the ſigne of Circumciſion, a ſeale of the righteouſneſſe of the faith which hee had being vncircumciſed*; that Sacraments haue a two-fold relation to the things whereof they be Sacraments: the one of a *ſigne*, the other of a *ſeale*. Signes, we know, are relatiuely vnited vnto the things which they doe ſignifie; and in this reſpect are ſo neerely conioyned together, that the name of the one is vſually communicated vnto the other. *This cup is the new Teſtament*, or, the new Couenant, ſaith our Sauiour in the inſtitution of the holy Supper, *Luke* 22. 20. *This is my Couenant*, ſaith God in the inſtitution of Circumciſion in the old Teſtament, *Gen.* 17. 10. but how it was his Couenant, hee explaineth in the verſe immediatly following: *Ye ſhall circumciſe the fleſh of your foreskinne; and it ſhall be a* SIGNE *of the Couenant betwixt me and you.* So words being the ſignes of things, no ſooner is the ſound of the word conueyed to our eares, but the notion of the thing ſignified thereby is preſented vnto our minde: and thereupon in the ſpeech of the Scripture nothing is more ordinary, then by the terme of * *Word* to note a *thing*. We reade in the fourth of the firſt of *Samuel*, that the Philiſtims were afraid and ſaid, *God is come into the Campe*, verſ. 7. when the Iſraelites brought thither *the Arke of the Couenant of the Lord of hoſts, which dwelleth betweene the Cherubims*, verſ. 4. and yet was that no other but this

Rom. 4. 11.

* So the ten Commandements are called *ten words*, Exod. 34. 28. *With God no word ſhall be vnpoſſible*, that is, no thing. Luk. 1. 37, &c.

relatiue

relatiue kinde of preſence wherof now we ſpeak: in reſpect whereof alſo the *ſhewbread* is in the Hebrew named לחם פנים *the bread of faces*, or, *the preſence bread*. We ſee with vs, the roome wherein the Kings chaire, and other enſignes of State are placed, is called *the Chamber of preſence*, although the King himſelfe bee not there perſonally preſent. And as the rude and vndutifull behauiour of any in that place, or the offering of any diſ-reſpect to the Kings pourtraicture, or to the Armes Royall, or to any other thing that hath relation to his Maieſty, is taken as a diſhonour done vnto the King himſelfe: ſo heere, hee that eateth the bread, and drinketh the cup of the Lord vnworthily, is accounted guilty of offering indignity to the *body and blood of the Lord*. 1 Cor. 11. 27.

In this ſort wee acknowledge Sacraments to be *ſignes*; but bare ſignes wee denie them to bee: *ſeales* they are, as well as ſignes of the Couenant of grace. As it was therefore ſaid of *Iohn* the *Baptiſt*, that he was *a Prophet, and more then a Prophet*: ſo muſt we ſay of Sacraments, that they be ſignes, and more then ſignes; euen pledges and aſſurances of the intereſt which wee haue in the heauenly things that are repreſented by them. He that hath in his chāber the picture of the French King, hath but a bare ſigne; which poſſibly may make him thinke of that King when hee looketh on it, but ſheweth not that hee hath any manner of intereſt in him. It is otherwiſe with him that hath the Kings great Seale for the confirmation of the title that hee hath vnto all the Matth. 11. 9.

lands and liuelihood which he doth inioy. And as heere, the waxe that is affixed to those letters Patents, howsoeuer for substance it bee the very same with that which is to be found euery where, yet being applyed to this vse, is of more worth to the Patentee, then all the waxe in the countrey beside: so standeth it with the outward elements in the matter of the Sacrament. The bread and wine are not changed in substance from being the same with that which is serued at ordinary tables: but in respect of the sacred vse whereunto they are consecrated, such a change is made, that now they differ as much from common bread and wine, as heauen from earth. Neither are they to be accounted barely *significatiue*, but truly *exhibitiue* also of those heauenly things whereto they haue relation: as being appointed by God to bee a meanes of conueying the same vnto vs, and putting vs in actuall possession thereof. So that in the vse of this holy ordinance, as verily as a man with his bodily hand and mouth receiueth the earthly creatures; so verily doth he with his spirituall hand and mouth (if any such he haue) receiue the body and blood of Christ.

And this is that *reall and substantiall* presence, which wee affirmed to be in the inward part of this sacred action. For the better conceiuing of which mystery, we are to inquire, first, what the thing is which we doe heere receiue; secondly, how and in what manner we are made partakers of it. Touching the first, the truth which must be held, is this: that we doe not here receiue onely

the

the benefits that flow from Chriſt; but the very *body and blood of Chriſt*, that is, Chriſt himſelfe crucified. For as none can be made partaker of the vertue of the bread and wine to his bodily ſuſtenance, vnleſſe he firſt doe receiue the ſubſtance of thoſe creatures: ſo neither can any participate in the benefits ariſing from Chriſt to his ſpirituall reliefe, except he firſt haue communion with Chriſt himſelfe. We muſt [a] *haue the Sonne*, before we *haue life*: and therefore [b] *eate* him wee muſt, (as himſelfe ſpeaketh) that is, as truly bee made partakers of him, as we are of our ordinary food, if we will *liue* by him. As there is a giuing of him on Gods part (for [c] *vnto vs a Sonne is giuen*;) ſo there muſt bee a receiuing of him on our part: for [d] *as many as receiued him, to them gaue he power to become the ſonnes of God*. And as we are [e] *called by God vnto the communion of his Son Ieſus Chriſt our Lord*: ſo if we doe heare his voyce, and not harden our hearts by vnbeliefe, wee are indeed made [f] *partakers of Chriſt*. This is that *great myſtery* (for ſo the Apoſtle termeth it) of our vnion with Chriſt, whereby we are made *members of his body, of his fleſh, and of his bones*: and this is that *eating of the fleſh of the Sonne of man, and drinking of his blood*, which our Sauiour inſiſteth ſo much vpon, in the ſixth of *Iohn*.

[a] 1 Ioh. 5. 12.
[b] Ioh. 6. 57.
[c] Eſa. 9. 6.
[d] Ioh. 1. 12.
[e] 1 Cor. 1. 9.
[f] Heb. 3. 14.
Ephes. 5. 30, 32.

Where if any man ſhall demand, (that I may now come vnto the ſecond point of our inquiry,) *How can this man giue vs his fleſh to eate?* he muſt beware that he come not pre-occupied with ſuch dull conceits as they were poſſeſſed withall, who

Ioh. 6. 52.

moued that queſtion there; hee muſt not thinke that we cannot truly feed on Chriſt, vnleſſe we receiue him within our iawes: (for that is as groſſe an imagination as that of *Nicodemus*, who could not conceiue how a man could bee *borne againe*, vnleſſe he ſhould *enter the ſecond time into his mothers wombe:*) but muſt conſider that the *eating & drinking* which our Sauiour ſpeaketh of, muſt be anſwerable to the *hungring and thirſting*, for the quenching whereof this heauenly Banquet is prouided. Marke well the words which he vſeth, toward the beginning of his diſcourſe concerning this argument. *I am the bread of life, he that commeth to me, ſhall neuer hunger; and hee that beleeueth on me, ſhall neuer thirſt. But I ſaid vnto you, that ye alſo haue ſeene me, & beleeue not.* And compare them with thoſe in the end: *It is the Spirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeake vnto you, they are ſpirit, and they are life. But there are ſome of you that beleeue not.* Now obſerue, that ſuch as our hungring is, ſuch is our eating. But euery one will confeſſe, that the hunger heere ſpoken of, is not corporall, but ſpirituall: Why then ſhould any man dreame heere of a corporall eating? Againe, the corporall eating, if a man might haue it, would not auaile any thing to the ſlaking of this hunger; nay, we are expreſſely told, that *the fleſh* thus taken (for ſo we muſt vnderſtand it) *profiteth nothing*, a man ſhould neuer be the better, nor one iot the holier, nor any whit further from the ſecond death, if he had filled his belly with it. But that

Ioh. 3. 4.

Ioh. 6. 35, 36.

Ioh. 6. 63, 64.

manner

manner of feeding on this fleſh, which Chriſt himſelfe commendeth vnto vs, is of ſuch profit, that it preſerueth the eater from death, and maketh him to liue for euer. It is not therefore ſuch an eating, that euery man who bringeth a bodily mouth with him may attaine vnto: but it is of a farre higher nature; namely, a ſpirituall vniting of vs vnto Chriſt, whereby he dwelleth in vs, and we liue by him. Ioh. 6. 50, 51, 54, 58.

If any doe further inquire, how it is poſſible that any ſuch vnion ſhould be, ſeeing the body of Chriſt is in heauen, and we are vpon earth? I anſwer, that if the manner of this coniunction were carnall and corporall, it would bee indeed neceſſary that the things conioyned ſhould bee admitted to bee in the ſame place: but it being altogether ſpirituall and ſupernaturall, no locall preſence, no phyſicall nor mathematicall continuity or contiguity is any way requiſite thereunto. It is ſufficient for the making of a reall vnion in this kinde, that Chriſt and we (though neuer ſo farre diſtant in place each from other) bee knit together by thoſe ſpirituall ligatures, which are intimated vnto vs in the words alledged out of the ſixth of *Iohn*: to wit, the *quickening Spirit* deſcending downeward from the Head, to be in vs a fountaine of ſupernaturall life; and a *liuely faith* (wrought by the ſame Spirit) aſcending from vs vpward, to lay faſt hold vpon him, who *hauing by himſelfe purged our ſinnes, ſitteth on the right hand of the Maieſtie on high.* Heb. 1. 3.

Firſt therefore, for the communion of the *Spirit*,

Spirit, which is the ground and foundation of this ſpirituall vnion; let vs call to minde what we haue read in Gods Booke: that Chriſt, the ſecond *Adam*, was made [a] *a quickening ſpirit*: and that he [b] *quickeneth whom he will*: that vnto him [c] *God hath giuen the Spirit without meaſure*: and [d] *of his fulneſſe haue all we receiued*: that [e] *he that is ioyned vnto the Lord, is one Spirit*: and that [f] *heereby wee know that we dwell in him, and he in vs, becauſe hee hath giuen vs his Spirit*. By all which it doth appeare, that the myſtery of our vnion with Chriſt conſiſteth mainly in this: that the ſelfe-ſame Spirit which is in him, as in the Head, is ſo deriued from him into euery one of his true members, that thereby they are animated and quickened to a ſpirituall life. We reade in the firſt of *Ezekiel*, of foure liuing creatures, and of foure wheeles ſtanding by them. *when thoſe went*, (ſaith the Text) *theſe went*; *and when thoſe ſtood, theſe ſtood: and when thoſe were lifted vp from the earth, the wheeles were lifted vp ouer againſt them*. Hee that ſhould behold ſuch a viſion as this, would eaſily conclude by that which he ſaw, that ſome inuiſible bands there were by which theſe wheeles and liuing creatures were ioyned together, howſoeuer none did outwardly appeare vnto the eye: and the holy Ghoſt, to giue vs ſatisfaction heerein, diſcouereth the ſecret, by yeelding this for the reaſon of this ſtrange connexion; that *the ſpirit of the liuing creature was in the wheeles*, Ezek. 1. 21. From whence we may inferre, that things may truly bee conioyned together, though the manner

[a] 1 Cor. 15. 45.
[b] Ioh. 5. 21.
[c] Ioh. 3. 34.
[d] Ioh. 1. 16.
[e] 1 Cor. 6. 17.
[f] 1 Ioh. 3. 24. 4. 13.

manner of the coniunction be not corporall: and that things distant in place may bee vnited together, by having the spirit of the one communicated vnto the other.

Nay, if we marke it well, we shall finde it to be thus in euery of our owne bodies: that the formall reason of the vnion of the members consisteth not in the continuity of the parts (though that also be requisite to the vnity of a naturall body:) but in the animation thereof by one and the same spirit. If we should suppose a body to be as high as the heauens, that the head thereof should be where Christ our Head is, and the feet where we his members are: no sooner could that head thinke of moouing one of the toes, but instantly the thing would be done, without any impediment giuen by that huge distance of the one from the other. And why? because the same soule that is in the head, as in the fountaine of sence and motion, is present likewise in the lowest member of the body. But if it should so fall out, that this, or any other member proued to be mortified, it presently would cease to bee a member of that body; the corporall coniunction and continuity with the other parts notwithstanding. And euen thus is it in Christ; although in regard of his corporall presence, *the heauen must receiue him, vntill the times of the restitution of all things*; Act. 3. 21. yet is he here *with vs alway, euen vnto the end of the world*, in respect of the presence of his Spirit; Matth. 28. 20. by the vitall influence whereof from him, as from the Head, *the whole body is fitly ioyned together*, Ephes. 4. 16.

and compacted by that which euery ioynt supplieth, according to the effectuall working in the measure of euery part. Which quickening Spirit if it bee wanting in any, no externall communion with Christ or his Church, can make him a true member of this mysticall body: this being a most sure principle, that *Hee which hath not the Spirit of Christ, is none of his*, Rom.8.9.

Now among all the graces that are wrought in vs by the Spirit of Christ, the soule (as it were) of all the rest, and that whereby [a] *the iust doth liue*, is Faith. [b] *For we through the Spirit waite for the hope of righteousnes by faith*, saith S. *Paul* to the Galatians. And againe: [c] *I liue, yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me.* By faith it is, that wee doe [d] *receiue* Christ: and so likewise [e] Christ *dwelleth in our hearts by faith.* Faith therfore is that spirituall mouth in vs, whereby wee *eate the flesh of the Son of man, and drinke his blood*, that is, (as the Apostle expresseth it without the trope) [f] *are made partakers of Christ:* he being by this meanes as truly, and euery wayes as effectually made ours, as the meate and drinke which we receiue into our naturall bodies.

[a] Habak.2.4. Rom.1.17. Gal.3.11. Heb.10.38.
[b] Gal.5.5.
[c] Gal.2.20.
[d] Iohn 1.12.
[e] Ephes.3.17.
[f] Heb.3.14.

But you will say, If this be all the matter, what doe we get by comming to the Sacrament? seeing we haue faith, and the quickening Spirit of Christ before wee come thither. To this I answer: that the Spirit is receiued * in diuers measures, and faith bestowed vpon vs in different degrees;

* *Aliud est nasci de Spiritu, aliud pasci de Spiritu:* saith S. *Augustine (de verbis Domini Serm. 11.)* By the one we haue *life*; by the other wee *haue it more abundantly*, Ioh.10.10.

grees; by reaſon whereof our coniunction with Chriſt may euery day bee made ſtraiter, and the hold which we take of him firmer. To receiue the Spirit [g] *norby meaſure*, is the priuiledge of our Head: we that [h] *receiue out of his fulneſſe*, haue not our portion of grace deliuered vnto vs all at once, but muſt daily looke for [i] *ſupply of the Spirit of Ieſus Chriſt*. So alſo, while we are in this world, [k] *the righteouſneſſe of God is reuealed* vnto vs *from faith to faith*, that is, from one degree and meaſure of it to another: and conſequently, wee muſt ſtill labour to [l] *perfect that which is lacking in our faith*, and euermore pray with the Apoſtles, [m] *Lord increaſe our faith*. [n] As we haue therefore *receiued Chriſt Ieſus the Lord*, ſo muſt we *walke in him; rooted and built vp in him, and ſtabliſhed in the faith*: that we [o] *may grow vp into him in all things, which is the Head*. And to this end God hath ordained publike officers in his Church, [p] *for the perfecting of the Saints for the worke of the miniſtery, for the edifying of the body of Chriſt, till wee all come in the vnity of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the meaſure of the ſtature of the fulneſſe of Chriſt*: and hath accordingly [q] *made them able Miniſters of the Spirit that quickneth*, & [r] *Miniſters by whom we ſhould beleeue, euen as the Lord ſhall giue to euery man*. When wee haue therefore receiued [ſ] the Spirit and [t] Faith (and ſo ſpirituall life) by their miniſtery, we are not there to reſt; but [u] *as new borne babes we muſt deſire the ſincere milke of the Word, that we may grow thereby*: and as growne

[g] Iohn 3. 34.
[h] Iohn 1.16.
[i] Phil. 1. 19.
[k] Rom.1.17.
[l] 1 Theſ.3. 10.
[m] Luke 17.5.
[n] Coloſ.2.6,7.
[o] Epheſ.4.15.
[p] Eph.4.12,13.
[q] 2 Cor. 3. 6.
[r] 1 Cor.3.5.
[ſ] Gal.3.2.
[t] Iohn 17. 20.
[u] 1 Pet.2.2.

men too, we muſt deſire to be fed at the Lords Table, that by the ſtrength of that ſpirituall repaſt we may be inabled to doe the Lords worke, and may continually be nouriſhed vp thereby in the life of grace, vnto the life of glory.

Neither muſt we heere with a fleſhly eye looke vpon the meaneneſſe of the outward elements, and haue this faithleſſe thought in our hearts, that there is no likelihood, a bit of bread, and a draught of wine ſhould be able to produce ſuch heauenly effects as theſe. For ſo we ſhould proue our ſelues to be no wiſer than *Naaman* the Syrian was, who hauing receiued direction from the man of God, that he ſhould waſh in Iordan ſeuen times, to bee cleanſed of his Leproſie; replied with indignation, *Are not Abana and Pharpar, riuers of Damaſcus, better then all the waters of Iſrael? May I not waſh in them, and be cleane?* But as his ſeruants did ſoberly aduiſe him then, *If the Prophet had bid thee doe ſome great thing, wouldeſt thou not haue done it? How much rather then, when he ſaith to thee, Waſh and be cleane?* So giue mee leaue to ſay vnto you now: If the Lord had commanded vs to doe ſome great thing, for the attaining of ſo high a good; ſhould not we willingly haue done it? How much rather then, when he biddeth vs to eate the bread, and drinke the wine that he hath prouided for vs at his owne Table, that by his bleſſing thereupon wee may grow in grace, and bee preſerued both in body and ſoule vnto euerlaſting life?

2 King. 5. 12, 13.

True it is indeed, theſe outward creatures haue no

no naturall power in them to effect ſo great a worke as this is, no more then the water of Iordan had to recouer the Leper: but the worke wrought by theſe meanes, is ſupernaturall; and God hath beene pleaſed in the diſpenſation both of the Word and of the Sacraments ſo to ordaine it, that theſe heauenly treaſures ſhould bee preſented vnto vs *in earthen veſſels, that the excellency of the power might be of God.* As therefore in the preaching of the Goſpell, the Miniſter doth not *dare verba*, and beate the aire with a fruitleſſe ſound, but the words that hee ſpeaketh vnto vs are Spirit and life; *God being pleaſed by the fooliſhneſſe of preaching, to ſaue them that beleeue:* ſo likewiſe in the adminiſtration of the Lords Supper, he doth not feed vs with bare bread and wine, but if we haue the life of faith in vs, (for ſtill we muſt remember that this Table is prouided not for the dead, but for the liuing) and come worthily, *the Cup of bleſſing which he bleſſeth*, will be vnto vs *the communion of the blood of Chriſt*, and *the bread which hee breaketh, the communion of the body of Chriſt*: of which precious body and blood wee being really made partakers, (that is, in truth and indeed, and not in imagination onely) although in a ſpirituall and not a corporall manner, the Lord doth *grant vs, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man*, that we may *bee filled with all the fulneſſe of God.* For the Sacraments (as well as the Word) be a part of that *miniſtration of the Spirit*, which is committed to the *Miniſters of the*

2 Cor. 4. 7.

1 Cor. 1. 21.

1 Cor. 10. 16.

Ephes. 3. 16, 19.

2 Cor. 3. 6, 8.

New Teſtament: for as much as *by one Spirit,* (as before we haue heard from the Apoſtle) *wee haue beene all baptized into one body, and haue beene all made to drinke into one Spirit.*

1 Cor. 12. 13.

And thus haue I finiſhed the firſt part of my taske, my *Congregatio homogeneorum,* (as I call it) the knitting together of thoſe that appertaine to the ſame body, both with their fellow-members, and with their Head: which is the thing laid downe in the expreſſe words of my Text. It remaineth now that I proceed to the Apoſtles application hereof vnto the argument hee hath in hand, which is *Segregatio heterogeneorum*, a diſſeuering of thoſe that bee not of the ſame communion; that the faithfull may not partake with Idolaters, by countenancing, or any way ioyning with them in their vngodly courſes. For that this is the maine ſcope at which S. *Paul* aimeth in his treating here of the Sacrament, is euident both by that which goeth before in the 19. verſ. *Wherefore my dearely beloued, flee from Idolatry:* and that which followeth in the 21. *Yee cannot drinke the Cup of the Lord, and the cup of diuels; yee cannot be partakers of the Lords Table, and of the table of diuels.*

Whereby wee may collect thus much, that as the Lords Supper is a ſeale of our coniunction one with another, and with Chriſt our Head; ſo is it an euidence of our diſ-iunction from Idolaters, binding vs to diſ-auow all communion with them in their falſe worſhip. And indeed, the one muſt neceſſarily follow vpon the other:

conſi-

considering the nature of this hainous sinne of Idolatry is such, that it can no wayes stand with the fellowship which a Christian man ought to haue, both with the Head, and with the body of the Church. To this purpose, in the sixth of the second to the Corinthians we reade thus: *What agreement hath the Temple of God with Idols? for yee are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people. wherefore come out from among them, and be ye separate, saith the Lord, and touch not the vncleane thing; and I will receiue you.* And in the 2. Chap. of the Epistle to the Colossians: *Let no man beguile you of your reward, in a voluntary humilitie, and worshipping of Angels, intruding into those things which he hath not seene, vainely puft vp by his fleshly minde: and not holding the head, from which all the body by ioynts and bands hauing nourishment ministred, and knit together, increaseth with the increase of God.* In which words the Apostle sheweth vnto vs, that such as vnder pretence of humility were drawne to the worshipping of Angels, did *not hold the Head*, and consequently could not retaine communion with the *body*, which receiueth his whole growth from thence. Answerably whereunto the Fathers assembled out of diuers Prouinces of Asia in the Synod held at Laodicea, (not farre from the Colossians) did solemnely conclude, that [a] *Christians ought not to forsake the Church of God, and goe and inuocate Angels*, and pronounced an *anathema* against any that should be found to doe

2 Cor. 6. 16, 17.

Col. 2. 18, 19.

[a] *Concil. Laodicen. Can.* 35. ὅτι οὐ δεῖ χριστιανὸς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἀπιέναι, καὶ ἀγγέλους ἐπικαλεῖσθαι, that is, τοὺς ἀγγέλους προσεύχεσθαι, or, εἰσχεῖσθαι ἀγγέλους, *as Theodoret expoundeth these words of the Canon, in 2. & 3. cap. epist. ad Coloss.*

b ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν, τὸν υἱὸν τοῦ θεοῦ, καὶ εἰσωλολατρεία προσῆλθεν.

doe so, [b] *because* (say they) *he hath forsaken our Lord Iesus Christ, the Sonne of God, and giuen himselfe to Idolatry:* declaring plainly, that by this Idolatrous inuocation of Angels, a discession was made both from the *Church* of God, as they note in the beginning, and from *Christ* the Head of the Church, as they obserue in the end of their Canon.

For the further vnderstanding of this particular, it will not be amisse to consider what *Theodoret*, a famous Bishop of the ancient Church, hath written of this matter in his Commentary vpō the 2d. to the Coloss. that is, *They that defended the Law* (saith he) *induced them also to worship the Angels, saying that the Law was giuen by them. And this vice continued in Phrygia, and Pisidia for a long time: for which cause also the Synod assembled in Laodicea the chiefe City of Phrygia, forbad them by a Law, to pray vnto Angels. And euen to this day among them and their borderers, there are Oratories of Saint* Michael *to be seene. This therefore did they counsell should be done, vsing humility, and saying, that the God of all was inuisible, and inaccessible, and incomprehensible; and that it was fit men should get Gods fauour by the meanes of Angels. And this is it which* the Apostle saith; *In humility, and worshipping of Angels.* Thus farre *Theodoret*; whom Cardinall *Baronius* discerning to come somewhat close vnto him, and to touch the Idolatry of the Popish crue a little to the quicke, leaueth the poore shifts wherewith his companions labour to obscure the light of this testimony, and telleth

vs plainly, that [c] *Theodoret, by his leaue, did not well vnderstand the meaning of Pauls words*: and [d] that those Oratories of Saint *Michael* were erected *anciently by Catholicks*, and not by those *Hereticks* which were condemned in the Councell of Laodicea, as he mistooke the matter. As if any wise man would bee perswaded vpon his bare word, that the memory of things done in Asia so long since, should be more fresh in Rome at this day, then in the time of *Theodoret*, who liued twelue hundred yeeres agoe.

Yet must I needs confesse, that hee sheweth a little more modesty heerein then *Bellarmine* his fellow-Cardinall doth; who would make vs beleeue, that the place in the nineteenth of the Reuelation, where the Angell saith to Saint *Iohn* that would haue worshipped him, *See thou doe it not, I am thy fellow-seruant, Worship God*; maketh for them; and demandeth very soberly, [e] *Why they should be reprehended, who doe the same thing that Iohn did?* and, *whether the Caluinists knew better then Iohn, whether Angels were to be adored or no?* And as for inuocation of them, he telleth vs, that [f] Saint *Iacob* plainely prayed vnto an Angell, in the 48. of Genesis, when in blessing the sonnes of *Ioseph*, hee said, *The Angell which deliuered me from all euill, blesse those children.* Whom for answer we remit to Saint *Cyril*, (in the first Chapter of the third booke of his *Thesaurus*) and intreate him to tell vs, how neere of kinne hee is here to those Hereticks of whom S. *Cyril* there speaketh. His words bee these: *That hee doth not*

[c] *Ex his videas (quod necessariò dicendum est) Theodoretum haud satis feliciter (eius pace sit dictum) assecutum esse Pauli verborum sensum.* Baron. Annal. tom. 1. ann. 60. sect. 20.

[d] *Incautè nimis, quæ à Catholicis essent antiquitùs instituta, hæreticis, quorum nulla esset memoria, tribuens.* Id. ibid.

[e] *Cur nos reprehendimur, qui facimus quod Ioannes fecit? num meliùs Ioanne nôrunt Caluinistæ, sintne Angeli adorãdi?* Bellar. de Sanctor. Beatitud. lib. 1. cap. 14.

[f] *Hic apertè S. Iacob Angelum inuocauit* Id. ibid. cap. 19.

meane (in that place, Genes. 48. 16.) *an Angell, as the* HERETICKES *vnderstand it, but the Sonne of God, is manifest by this: that when he had said,* [*The Angel,*] *he presently addeth,* [*who delivered mee from all evils.*] Which S. *Cyril* presupposeth, no good Christian will ascribe to any but to God alone.

But to come more neere yet vnto that which is Idolatry most properly: An *Idoll* (we must vnderstand) in the exact proprietie of the terme, doth signifie any Image; but according to the Ecclesiasticall vse of the word, it noteth such an Image as is set vp for religious adoration. And in this later sence we charge the adherents of the Church of Rome with grosse Idolatry: because that contrary to Gods expresse Commandement they are found to bee worshippers of Images. Neither will it availe them heere to say, that the Idolatry forbidden in the Scripture, is that onely which was vsed by Iewes and Pagans. The Apostle indeed in this place dehorting Christians from Idolatry, propoundeth the fall of the Iewes in this kinde before their eyes: *Neither be yee Idolaters,* saith he, *as some of them* were. And so doth hee also adde concerning another sinne, in the verse following: *Neither let vs commit fornication, as some of them committed.* As well then might one pleade, that Iewish or Heathenish fornication were here onely reprehended, as Iewish or Heathenish Idolatry. But as the one is a foule sinne, whether it be committed by Iew, Pagan, or Christian: so if such as professe the Name of Christ,

See for this, the excellent Homily of the Perill of Idolatry.

1. Cor. 10. 7, 8.

Christ, shall practise that which the Word of God condemneth in Iewes and Pagans, for Idolatry, their profession is so farre from diminishing, that it augmenteth rather the hainousnesse of the crime. *The Idols of the Heathen are siluer and gold, the worke of mens hands*, saith the Psalmist: and so the *Idols* (of Christians, in all likelihood) mentioned in the Reuelation, are said to be *of gold, and siluer, and brasse, and stone, and of wood; which neither can see, nor heare, nor walke.* The description of these Idols (we see) agreeth in all points with Popish Images: where is any difference? Psal.135.15. Reuel.9.20.

The Heathen, say they, held the Images themselues to be gods, which is far from our thought. Admit, some of the simpler sort of the Heathen did so: what shall we say of the Iewish Idolaters, (of whom the Apostle here speaketh) who erected the golden Calfe in the wildernesse? Can we think that they were all so senseless, as to imagine that the Calfe, which they knew was not at all *in rerum naturâ*, and had no being at that time when they came out of Egypt, should yet be that *God which brought them vp out of the land of Egypt:* Exod.32.4. And for the Heathen: did the Romanes and Grecians, when they dedicated in seuerall places an hundred Images (for example) to the honour of *Iupiter*, the king of all their gods, think that thereby they had made an hundred *Iupiters*? or when their blocks were so old, that they had need to haue new placed in their stead; did they thinke by this change of their Images, that they made

change also of their gods? without question they must so haue thought, if they did take the very Images themselues to be their gods: and yet the Prophet bids vs consider diligently; and we shall find that the Heathen nations *did not change their gods*, (Ierem. 2. 10, 11.) Nay, what doe we meet with, more vsually in the writings of the Fathers, then these answers of the Heathens for themselues? [a] *Wee worship the gods by the Images.* [b] *Wee feare not them, but those to whose image they are made, and to whose names they are consecrated.* [c] *I doe not worship that stone, nor that Image which is without sense.* [d] *I neither worship the Image nor a spirit in it: but by the bodily pourtrature I doe behold the signe of that thing which I ought to worship.*

But admit they did not account the Image it selfe to be God, (will the Papist further say;) yet were those images set vp to represent either things that had no being, or diuels, or false gods; and in that respect were Idols: whereas we erect Images onely to the honour of the true God, and of his seruants the Saints and Angels. To this I might oppose that answere of the Heathen to the Christians: [e] *We doe not worship euill spirits: such as you call Angels, those doe we also worship, the powers of the great God, and the Ministers of the great God:* and put them in minde of S. *Augustines* reply: [f] *I would you did worship the; you should easily learne of them not to worship them.* But I will grant vnto them, that many of the Idolatrous Iewes & Heathens images were such as they say they were: yet I deny that all of them were such, and confidently doe

[a] *Deos per simulacra veneramur.* Arnob. lib. 6. aduers. Gentes.

[b] *Non ipsa, inquiunt, timemus, sed eos, ad quorum imaginem ficta, & quorum nominibus consecrata sunt.* Lact. lib. 2. diuin. institut. cap. 2.

[c] *Non ego illum lapidem colo, nec illud simulacrum quod est sine sensu.* Augustin in Psal. 96.

[d] *Nec simulacrum nec dæmonium colo, sed per effigiem corporalem eius rei signum intueor, quam colere debeo.* Idē in Psal. 113. conc. 2.

[e] *Non colimus mala dæmonia: Angelos quos dicitis, ipsos & nos colimus, virtutes Dei magni, & ministeria Dei magni.* Idem in Psal. 96.

[f] *Vtinam ipsos colere velletis; facilè ab ipsis disceretis non illos colere.* Id. ibid.

doe auouch, that Idolatry is committed by yeelding adoration to an Image of the true God himſelfe. For proofe whereof (omitting the Idoles of [g] *Micah*, and [h] *Ieroboam*, which were erected to the memory of *Iehouah* the God of Iſrael; as alſo the Athenians ſuperſtitious worſhip of the * *Vnknowne God*, Act. 17. 23. if, as the common vſe of Idolaters was, they added an Image to their Altar:) I will content my ſelfe with theſe two places of Scripture; the one whereof concerneth the Iewes, the other the Heathen. That which toucheth the Heathen, is in the firſt Chapter of the Epiſtle to the Romanes: where the Apoſtle hauing ſaid, that God had ſhewed vnto them that which might be knowne of him; and that *the inuiſible things of him*, that is, *his eternall power and God-head*, was manifeſted vnto them by the creation of the world, and the contemplation of the creatures: hee addeth preſently, that God was ſorely diſpleaſed with them, and therefore gaue them vp vnto vile affections, becauſe *they changed the glory of that vncorruptible God, into an Image made like to corruptible men, and to birds, and foure-footed beaſts, and creeping things*. Whereby it is euident, that the Idolatry condemned in the wiſeſt of the Heathen, was the adoring of the inuiſible God, whom they acknowledged to be the Creator of all things, in viſible Images faſhioned to the ſimilitude of men and beaſts.

The other place of Scripture, is the 4. of Deuteronomy: where *Moſes* vſeth this ſpeech vnto the children of Iſrael.

[g] Iudg. 17. 3, 13.
[h] 2 King. 10. 16, 29, 31.

* *Trebellius Pollio*, in the life of Claudius, calleth the God of Moſes, *incertum numen*. ſo doth Lucan the God of the Iewes, (Pharſal. lib. 2. *& dedita ſacris Incerti Iudea Dei.*) As therefore the Iewes (by the relation of Tacitus, lib. 2. Hiſt.) worſhipped their God in mount Carmel, *non ſimulacro aut templo, ſed ara tantum*: ſo it might be that the Athenians alſo did the like: eſpecially if we conſider that their *Ara miſericordiæ* (which poſſibly might be the ſame with this) is thus deſcribed by Statius. lib. 12. Thebaidos: *Nulla autem effigies, nullis commiſſa metallo Forma Dei; mentes habitare & pectora gaudet.*

The Lord ſpake vnto you out of the midſt of the fire: yee heard the voyce of the Words, but ſaw no ſimilitude, onely yee heard a voyce, verſe 12. And what doth he inferre vpon this? *Take ye therefore good heed vnto your ſelues*, (ſaith he in the 15. verſ.) *for ye ſaw no manner of ſimilitude on the day that the Lord ſpake vnto you in Horeb, out of the midſt of the fire. Leſt ye corrupt your ſelues, and make you a grauen image, the ſimilitude of any figure, the likeneſſe of male or female, the likeneſſe of any beaſt that is on the earth, the likeneſſe of any winged fowle that flieth in the aire, the likenes of any thing that creepeth on the ground, the likeneſſe of any fiſh that is in the waters beneath the earth.* Where we may obſerue: firſt, that God in the deliuery of the Law did purpoſely vſe a *voyce* onely; becauſe that ſuch a creature as that, was not to be expreſſed by viſible lineaments, as if that voyce ſhould haue ſaid vnto the Painter, as Eccho is fayned to doe in the Poet.

i *Auſonius, Epigram. xi.*

Vane, quid affectas faciem mihi ponere, pictor?
Si mihi vis ſimilem pingere, pinge ſonum.

Secondly, that when he vttered the words of the ſecond Commandement in mount Sinai, and forbad the making of the likenes of any thing *that is in Heauen aboue, or in the Earth beneath, or in the waters vnder the Earth*; hee did at that time forbeare to ſhew himſelfe in any viſible ſhape, either of man or woman, either of beaſt in the earth, fowle in the aire, or fiſh in the waters beneath the earth: to the end it might bee the better made knowne, that it was his pleaſure not to be adored at all in any ſuch formes, & that the worſhipping

of

of Images, not onely as they haue reference to the creatures whom they doe immediatly repreſent, or to falſe gods, but alſo as they haue relation to himſelfe (the true God, who was then ſpeaking vnto them in the Mount) did come within the compaſſe of the Idolatry which was condemned in that Commandement.

In vaine therefore doe the Romaniſts goe about to perſwade vs, that their Images be no Idoles: and as vainely alſo doe they ſpend time in curiouſly diſtinguiſhing the ſeuerall degrees of worſhip; the higheſt point whereof, which they call *Latreia*, and acknowledge to be due onely vnto God, they would bee loth wee ſhould thinke that they did communicate to any of their Images. But here wee are to vnderſtand, firſt of all, that Idolatry may be committed by giuing not the higheſt onely, but alſo the loweſt degree of religious adoration vnto Images: and therefore in the words of the Commandement, the very *bowing downe vnto them*, which is one of the meaneſt degrees of worſhip, is expreſly forbidden. Secondly, that it is * the receiued doctrine of Popiſh diuines, that the Image ſhould be honoured with the ſame worſhip, wherewith that thing is worſhipped whoſe Image it is: and therfore what adoration is due to Chriſt and the Trinitie, the ſame by this ground they are to giue vnto their Images. Thirdly, that in the Romane Pontificall publiſhed by the authority of *Clement* the VIII. (to omit other teſtimonies in this kinde) it is concluded, * that the Croſſe of the Popes Legate ſhal haue

* Cauſſans eſt Theologorũ ſententia, Imaginem eodem honore & cultu honorari & coli, quo colitur id cuius eſt Imago. Azor. inſtitut. moral. part. 1. lib. 9. c. 6.

* Crux legati, quia debetur ei latria, erit à dextris. Pontifical. edit. Rom. pag. 672.

haue the right hand, vpō this very reaſon, *quia debetur ei latria*, becauſe the worſhip proper to God is due to it. Now whether they commit idolatry, who communicate vnto a ſenſeleſſe thing, that worſhip which they themſelues confeſſe to be due vnto God alone: let all the world iudge.

They were beſt therefore from henceforth confeſſe themſelues to be Idolaters: and ſtand to it, that euery kinde of Idolatry is not vnlawfull. Their Ieſuite *Gregorius de Valentia* will tell them for their comfort, that it is no abſurdity to thinke that Saint *Peter*, when he deterreth the faithfull by name *ab illicitis Idolorum cultibus* (ἀφίστασθαι εἰδωλολατρείας) Saint *Peter* calleth them, that is, *abominable Idolatries*) doth inſinuate therby, that * ſome worſhip of Images is lawfull. *Iohn Monceye* the Frenchman in his *Aaron Purgatus* (dedicated to the late Pope *Paul* the fifth) and in his twentie queſtions propounded to *Viſorius*, ſtretcheth yet a ſtraine higher. For howſoeuer he cannot away with the name of Idols and Idolatry; yet he liketh the thing it ſelfe ſo well, that he vndertaketh to cleare *Aaron* from committing any error in ſetting vp the golden Calfe, and laboureth to purge *Laban*, and *Micha*, and *Ieroboam* too from the imputation of Idolatry: hauing found indeed, that nothing had beene done by them in this kinde, which is not agreeable to the practice of the Romane Church at this day.

Gregor. Valent. lib. 2. Apol. de Idololatr. cap. 7.

* Some *Idolatry* he ſhould ſay: for that is S. *Peters* word. 1 Pet. 4. 3.

And leſt the poore people, whom they haue ſo miſerably abuſed, ſhould finde how farre they haue beene miſſe-led; we ſee that the maſters of that

that Church doe in the Seruice bookes and Catechiſmes, which come vnto the hands of the vulgar, generally leaue out the words of the 2. Commandement that make againſt the adoration of Images: fearing leſt by the light thereof, the myſtery of their iniquity ſhould bee diſcouered. They pretend indeed that this Commandement is not excluded by them, but included onely in the firſt: whereas in truth they doe but craftily conceale it from the peoples eyes, becauſe they would not haue them to be ruled by it. Nay, *Vaſquez* the Ieſuite doth boldly acknowledge, that it plainly appeareth by comparing the words of this Commandement, with the place which hath beene alledged out of the 4. of *Deuteronomy*; that the Scripture did not onely forbid the worſhipping of an Image for God, but alſo the adoration of the true God himſelfe in an Image. He confeſſeth further, that he and his fellow Catholikes doe otherwiſe. What ſaith hee then to the Commandement, thinke you? Becauſe it will not be obeyed, it muſt be repealed, and not admitted to haue any place among the morall precepts of God. * It was (ſaith he) a poſitiue and ceremoniall Law: and therefore ought to ceaſe in the time of the Goſpell. And as if it had not beene enough for him to match the Scribes and Phariſes in impiety, who [a] *made the Commandement of God of none effect, that they might keepe their owne tradition*: that he might fulfill the meaſure of his fathers, and ſhew himſelfe to bee a true child of her who beareth the name of being *the*

Gab. Vaſquez. lib. 2. de Adorat. diſput. 4. cap. 3. ſect. 74. 75.

* *Cùm fuerit iuris poſitiui & Ceremonialis illa legis Moſaicæ prohibitio, tempore legis Euangelicæ debuit ceſſare, atq; id, quod aliàs iure naturali licitum & honeſtum eſt, vt imagines depingere, & illis etiã vti ad adorationem, in lege Euangelicâ locum habere debet. Vaſquez ibid. cap. 4. ſect. 84.*

[a] Matth. 15. 6. Mark. 7. 9.

Reuel.17.5. *mother of harlots and abominations of the earth*; he is yet more mad, and ſticketh not to maintaine, that not onely a painted Image, but any other thing of the world, whether it be without life and reaſon, or whether it be a reaſonable creature, may (in the nature of the thing, and if the matter be diſcreetly handled) be adored with God, as his Image; yea and counteth it no abſurditie at all, that a very wiſpe of ſtraw ſhould bee thus worſhipped.

Vaſquez de Adorat. lib. 3. diſput. 1. Cap. 2. ſect. 5. 8. 10.

Ezek.8.15. But let vs turne yet againe, and wee ſhall ſee greater abominations then theſe. We heard how this bleſſed Sacrament, which is here propounded by the Apoſtle, as a bond to vnite Chriſtians together in one body, hath beene made the apple of ſtrife, and the occaſion of moſt bitter breaches in the Church: we may now obſerue againe, that the ſame holy Sacrament, which by the ſame Apoſtle is here brought in as a principall inducement to make men *flee from Idolatry*, is by our Aduerſaries made the obiect of the groſſeſt Idolatry that euer hath beene practiſed by any. For their conſtant doctrine is, that in worſhipping the Sacrament they ſhould giue vnto it, *latriæ cultum qui vero Deo debetur*, (as the Councell of Trent hath determined,) *that kinde of ſeruice which is due to the true God*; determining their worſhip in that very thing which the Prieſt doth hold betwixt his hands. Their practice alſo runs accordingly: for an inſtance whereof we neede goe no further then to *Sanders* booke of the Lords Supper; before which hee hath prefixed

Concil. Trident. ſeſſ. 13 cap. 5.

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an Epiſtle Dedicatory, ſuperſcribed in this manner: *To the Bodie and Blood of our Sauiour Ieſus Chriſt, vnder the formes of Bread and Wine, all honour, praiſe, and thankes, be giuen for euer.* Adding further in the proceſſe of that blockiſh Epiſtle: *Howſoeuer it be with other men, I adore thee my God and Lord really preſent vnder the formes of Bread and Wine, after conſecration duly made: Beſeeching thee of pardon for my ſinnes, &c.*

Now if the conceite which theſe men haue concerning the Sacrament, ſhould proue to bee falſe (as indeed we know it to be moſt abſurd and monſtrous) their owne Ieſuite *Coſter* doth freely confeſſe, that they ſhould be in ſuch an *error and Idolatry, qualis in orbe terrarum nunquam vel viſus vel auditus fuit, as neuer was ſeene or heard of in this world.** *For the error of them is more tolerable,* (ſaith he) *who worſhip for God a Statue of gold or ſiluer, or an Image of any other matter, as the Gentiles adored their gods; or a red cloth liſted vp vpon a ſpeare, as it is reported of the Lappians; or liuing creatures, as did ſometime the Egyptians; then of thoſe that worſhip a piece of bread.* We therefore who are verily perſwaded that the Papiſts doe thus, muſt of force (if we follow their Ieſuites direction) iudge them to be the moſt intolerable Idolaters that euer were.

Nay, according to their owne principles, how is it poſſible that any of themſelues ſhould certainly know, that the hoſt which they worſhip ſhould be any other thing but bread? ſeeing the change doth wholy depend vpon *conſecration*

* Tolerabilior eſt enim error eorum, qui pro Deo colunt Statuã auream aut argenteam, aut alterius materiæ imaginem, quo modo Gentiles deos ſuos venerabantur; vel pannum rubrum in haſtam eleuatum, quod narratur de Lappis; vel viua animalia, vt quondam Ægypty: quam eorum qui frustum panis. Coſter. Ench. c. 11.

duly made, (as *Sanders* ſpeaketh) and that dependeth vpon the intention of the Prieſt, which no man but himſelfe can haue notice of. *Bellarmine*, diſputing againſt *Ambroſius Catharinus*, one of his owne brethren, that a man hath no certaine knowledge of his owne iuſtification, can take aduantage of this, and alledge for himſelfe, that one * *cannot be certaine by the certainty of faith, that he doth receiue a true Sacrament; forasmuch as the Sacrament cannot be made without the intention of the Miniſter, and none can ſee another mans intention.* Apply this now to the matter we haue in hand; and ſee into what intricate Labyrinths theſe men haue brought themſelues. Admit the Prieſts intention ſtood right at the time of conſecration, yet if he that baptized him failed in his intention when he adminiſtred that Sacrament, he remaineth ſtill vnbaptized, and ſo becommeth vncapable of Prieſthood; and conſequently, whatſoeuer he conſecrateth is but bread ſtill. Yea, admit hee were rightly baptized too: if either the Biſhop that conferred vpon him the Sacrament of Orders, (for ſo they hold it to be) or thoſe that baptized or ordained that Biſhop, miſſed their right intention; neither will the one proue Biſhop, nor the other Prieſt; and ſo with what intention ſoeuer either the one or the other doth conſecrate, there remaineth but bread ſtill. Neither doth the inconuenience ſtay heere, but aſcendeth vpward to all their predeceſſors: in any one of whom if there fall out to bee a nullity of Prieſthood (for want of intention, either in the baptizer, or in the ordainer)

* *Neque poteſt certus eſſe certitudine fidei, ſe percipere verum Sacramentum, cùm Sacramentum ſine intentione miniſtri non conficiatur, & intentionem alterius nemo videre poſſit.* Bellarmin. de Iuſtificat. lib. 3. cap. 8.

ordainer) all the generation following, according to their principles, goe without their Prieſthood too; and ſo deliuer but bread to the people, in ſtead of the body of Chriſt. The Papiſts themſelues therefore, if they ſtand vnto their owne grounds, muſt needs confeſſe, that they are in no better caſe heere, then the Samaritans were in, of whom our Sauiour ſaith, *Yee worſhip yee know not what:* but we know, that what they worſhip (be the condition or intention of their Prieſt what it will be) is bread indeed; which while they take to be their God, we muſt ſtill account them guiltie of ſpirituall fornication, *and ſuch fornication, as is not ſo much as named amongſt the Gentiles.* Ioh.4.22.

Theſe then being the *Idolaters* with whom we haue to deale, let vs learne firſt how dangerous a thing it is to communicate with them in their falſe worſhip. For if we will be partakers of Babylons ſinnes, wee muſt looke to receiue of her plagues. Secondly, wee are to bee admoniſhed, that it is not ſufficient that in our owne perſons we refraine worſhipping of Idols, but it is further required, that we reſtraine (as much as in vs lyeth) the practice thereof in others; leſt by ſuffering God to be diſhonoured in ſo high a manner, when we may by our calling hinder it, wee make our ſelues partakers of other mens ſinnes. *Eli* the high Prieſt was a good man, and gaue excellent counſell vnto his lewd ſonnes: yet wee know what iudgement fell vpon him, *becauſe his ſons made themſelues vile, and he frowned not vpon them,* (that is, reſtrained them not,) which God Reuel.18.4. 1 Sam.3.13.

1 Sam.2.29. doth interpret to be a kinde of Idolatry, in *honouring of his ſonnes aboue him.* The Church of Pergamus did for her owne part hold faſt Chriſts name, and denyed not his faith: yet had the Reuel.2.14. Lord ſomething againſt her; *becauſe ſhe had there, them that held the doctrine of Balaam, who taught Balac to caſt a ſtumbling blocke before the children of Iſrael, to eate things ſacrificed vnto Idols, and to commit fornication.* So we ſee what ſpeciall notice our Sauiour taketh of the workes, and charitie, and ſeruice, and faith, & patience of the Church of Thyatira: and yet for all this he addeth, Reuel.2.20. *Notwithſtanding, I haue a few things againſt thee, becauſe thou ſuffereſt that woman Iezabel, which calleth her ſelfe a Propheteſſe, to teach and to ſeduce my ſeruants to commit fornication, and to eate things ſacrificed vnto Idols.*

In the ſecond of *Iudges* God telleth the children of Iſrael, what miſchiefe ſhould come vnto them by tolerating the Canaanitiſh Idolaters in their Iudg.2.3. Land. *They ſhall be* thornes *in your ſides* (ſaith he) *and their gods ſhall bee a ſnare vnto you.* Which words containe in them the intimation of a double danger: the one reſpecting the *ſoule*, the other the *body*. That which concerneth the ſoule, is: that their Idols ſhould be *a ſnare vnto them.* For God well knew that mans nature is as prone to ſpirituall fornication, as it is to corporall. As therefore for the preuenting of the one, he would not haue a common harlot tolerated in Iſrael, Leuit.19.29. *Leſt the Land ſhould fall to whoredome and become full of wickedneſſe:* ſo for the keeping out of the other,

other, he would haue prouocations taken away, and all occaſions whereby a man might be tempted to commit ſo vile a ſinne. The bodily danger that followeth vpon the toleration of Idolaters, is: that *they ſhould be in their ſides*, that is, (as in another place it is more fully expreſſed) *they ſhould be prickes in their eyes, and thornes in their ſides, and ſhould vexe them in the Land wherein they dwelled.* Now in both theſe reſpects it is certaine, that the toleration of the Idolaters with whom we haue to doe, is farre more perillous than of any other. In regard of the ſpirituall danger, wherewith ſimple ſoules are more like to bee inſnared: becauſe this kinde of Idolatry is not brought in with an open ſhew of impiety, (as that of the Pagans) but is *a myſtery of iniquity*, a wickednesſe couered with the vaile of Piety; and the harlot, which maketh the inhabitants of the earth drunke with the wine of this fornication, is both gilded her ſelfe, and preſenteth alſo her abominations vnto her followers in *a cup of gold.* If we looke to outward perill, we are like to find theſe men, not thornes in our ſides to vexe vs, but daggers in our hearts to deſtroy vs. Not that I take all of them to be of this furious diſpoſition, (miſtake me not: I know a number my ſelfe of a farre different temper:) but becauſe there are neuer wanting among them ſome turbulent humours, ſo inflamed with the ſpirit of fornication, that they runne mad with it; and are tranſported ſo farre, that no tolerable termes can content them, vntill they haue attained to the vtmoſt pitch

Numb. 33. 55.

Reuel. 17. 2, 4.

pitch of their vnbridled deſires. For compaſſing whereof, there is no trechery, nor rebellion, nor murther, nor deſperate courſe whatſoeuer, that (without all remorſe of conſcience) they dare not aduenture vpon.

Neither *doe* they thus only, but they *teach* men alſo ſo to doe: arming both Pope, and Biſhops, and People, and priuate perſons, with power to caſt downe euen Kings themſelues from their Thrones, if they ſtand in their way, and giue any impediment to their deſignes. Touching the Popes power herein, there is no diſputing: one of them telleth vs, that [a] *there is no doubt, but the Pope may depoſe all Kings, when there is a reaſonable cauſe ſo to doe.* For Biſhops, Cardinall *Baronius* informeth vs by the example of *Dacius* the Biſhop of Millayne, his dealing againſt the Arrians; [b] that *thoſe Biſhops deſerue no blame, and ought to ſuffer no enuie, who roll euery ſtone,* (yea and rather then faile, would blow vp ſtones too) *that they may not liue vnder an hereticall Prince.* For the People, *Dominicus Bannes*, a Dominican Friar, reſolues, that they need not, in this caſe, expect any ſentencing of the matter by Pope, or other; but [c] *when the knowledge of the fault is euident, ſubiects may lawfully (if ſo be they haue ſufficient ſtrength) exempt themſelues from ſubiection to their Princes, before any declaratory ſentence of a Iudge.* And that we may vnderſtand that the *Prouiſo* which he inſerteth *of hauing ſtrength ſufficient*, is very materiall;

[a] *Dubium non eſt, quin Papa poſſit omnes Reges, cùm ſubeſt cauſa rationabilis, deponere.* Auguſtin. Triumphus, de Poteſt. Eccleſiaſt. quæſt. 46. artic. 2.

[b] *Quo exemplo ſatis intelligas, non mereri calumniam, neque inuidiam Epiſcopos illos pati debere, qui ne ſub hæretico principe degant, omnem lapidem voluunt.* Baron. anno 538. ſect. 89.

[c] *Quando adeſt euidens notitia criminis, licitè poſſunt ſubditi (ſi modò eis vires ſuppetant) eximere ſe à poteſtate ſuorum Principum ante Iudicis ſententiam declaratoriam.* Bannes in Thom. 2. 2. quæſt. 12. artic. 2.

tiall; he putteth vs in minde, that [d] *the faithfull* (the Papists he meaneth) *of England are to be excused hereby, who doe not exempt themselues from the power of their superiours, nor make warre against them. Because that generally they haue not power sufficient to make such warres against Princes, and great dangers are imminent ouer them.*

Lastly, for priuate persons, wee may reade in *Suarez*, that an hereticall King, [e] *after sentence giuen against him, is absolutely depriued of his Kingdome, so that he cannot possesse it by any iust title: and therefore from thenceforth may be handled altogether as a Tyrant; & consequently, he may be killed by any priuate person.* Onely the Iesuite addeth this limitation: that [f] *If the Pope doe depose the King, he may be expelled or killed by them onely to whom he shall commit that businesse. But if he inioyne the execution thereof to no body; then it shall appertaine to the lawfull successor in the Kingdome: or if none such be to be found, it shall belong to the Kingdome it selfe.* But let him once be declared to be a Tyrant; *Mariana* (*Suarez* his Country-man and fellow Iesuite) will tell you better how hee should bee handled. [g] *That a Tyrant* (saith he) *may be killed by open force and armes, whether by violent breaking in into the Court, or by ioyning of battell, is a matter*

[d] *Ex hâc conclusione sequitur esse excusandos Anglicanos & Saxonios fideles, qui non se eximunt à potestate superiorum, nec bellum contra illos gerunt.*

Quoniam communiter non habent facultatem ad hæc bella gerenda contra Principes, & imminent illis graues periculâ. Id. Ibid.

[e] *Post sententiam latam omninò priuatur regno, ita vt non possit illo titulo illud possidere, ergo extunc poterit tanquam omninò tyrannus tractari, & consequenter à quocunque priuato poterit interfici.* Fr. Suarez Defens. fid. Cathol. lib. 6. cap. 4. sect. 14.

[f] *Si Papa Regem deponat; quod si nulli executionem iniungeret, pertinebit ad legitimum in regno successorem; vel si nullus inuentus fuerit, ad regnum ipsum spectabit.* Id. ibid. sect. 18.

[g] *Itaque apertâ vi & armis posse occidi tyrannum, siue impetu in regiam facto, siue commissâ pugnâ, in conspectu eo. Sed & dolo atque insidijs exceptum: quod fecit Aiod, &c. Et quidem maiori virtutis & animi fortitudine aperte exercere, palàm in hostem reipublicæ irruere; sed non minore prudentiâ, fraudi & insidijs locum captare, quod sine motu contingat, minori certè periculo publico atque priuato.* Io. Mariana, de Reg. instit. lib. 1. cap. 7.

confeßed: yea, and by deceit and ambuſhes too, as Ehud did in killing Eglon the King of the Moabites. Indeed it would argue a brauer minde to profeſſe open enmity, and publikely to ruſh in vpon the enemy of the Common-wealth: but it is no leſſe prudence, to take aduantage by fraud and ambuſhes, becauſe it is done without ſtirre, and with leſſe danger ſurely, both publike and priuate. His concluſion is, that [h] it is lawfull to take away his life, by any art whatſoeuer: with this prouiſo onely, that he be not conſtrained either wittingly or vnwittingly to be the cauſe of his owne death. Where the tendemeſſe of a Ieſuites conſcience is well worth the obſeruing. He maketh no ſcruple at all to take away the mans life: onely he would aduiſe that he be not made away, by hauing poyſon conueyed into his meat or drinke, leſt in taking hereof (forſooth) he which is to be killed, ſhould by this meanes haue ſome hand in procuring his owne death. [i] Yet poyſon him you may, if you liſt, ſo that the venome be *externally applyed by ſome other, he that is to be killed helping nothing therevnto: namely, when the force of the poyſon is ſo great, that a ſeat or garment being infected therewith, it may haue ſtrength to kill.* And that ſuch meanes of poyſoning hath beene vſed, hee prooueth by diuers practices of the Moores: which we leaue to be conſidered of by *Pitzherbert*, who (to proue that *Squires* intention of poyſoning Queene *Elizabeth* in this manner, was but a meere fiction) would perſwade vs that it is not agreeable to the grounds of nature and reaſon, that any ſuch thing ſhould be.

[h] In eius vitam graſſari quacunque arte conceſſum, ne cogatur tantùm ſciens aut imprudens ſibi conſcire mortem. Id. ibid. in fine.

[i] Hoc tamen temperamento vti in hâc quidem diſputatione licebit, ſi non ipſe qui perimitur, venenum haurire cogitur, quo intimis medullis concepto pereat: ſed exterius ab alio adhibeatur, nihil adiuuante eo qui perimendus eſt: nimirum cùm tanta vis eſt veneni, vt ſolùm vt aut veſte delibuta vim interficiendi habeat. Id. ibid.

Thus

Thus wee see what pestilent doctrine is daily broched by these incendiaries of the world: which, what pernicious effects it hath produced, I need not goe farre to exemplifie; this assembly and this place cannot but call to minde the memory of that Barbarous plot of the Powder-treason. Which being most iustly charged to haue *k exceeded all measure of cruelty*; as inuoluing not the King alone, but also his children, and the States of the Kingdome, and many thousands of innocent people in the same ruine: a wicked varlet (with whose name I will not defile this place) steppeth forth some foure yeeres after, and with a brazen forehead biddeth vs not to wonder at the matter. *For of an euill and pernicious herbe, both the seeds are to be crushed, and all the roots to be pulled vp, that they grow not againe. And otherwise also, for a few wicked persons it falleth out oftétimes that many perish in shipwracke.* In the later of which reasons we may note these mens insolent impiety toward God: in arrogating vnto themselues such an absolute power for the murthering of innocents, as hee that is Lord of all, hath ouer his owne creatures; the best of whom, if he doe enter into iudgement with them, will not bee found righteous in his sight. In the former, we may obserue their deadly malice toward Gods Anoynted, which they sufficiently declare will not bee satisfied but by the vtter extirpation of him, and all his Royall progenie.

And whereas for the discouery of such wicked spirits, his Maiesty in his Princely wisedome did

k *At inquiet, omnem modum crudelitatis excessit ea coniuratio; cum & proles, & Regni ordines simul implicuissét. Id velim ne miretis. Nam mala & pernitiosa herba & semina conterenda, & radices omnes euellenda sunt, ne recrescant. Alias etiam, propter paucos scelerates, multi sæpè naufragio pereunt.* B. P. Elien. epistolæ, l. 8. impress. anno 1609.

cause an *Oath of Allegeance* to be framed; by the tendring whereof he might be the better able to distinguish betwixt his loyall and disloyall subiects, and to put a difference betwixt a seditious and a quiet-minded Romanist: this companion derideth his simplicitie, in imagining, that that will serue the turne, and supposing that a Papist will thinke himselfe any whit bound by taking such an oath. [1] *See* (saith he) *in so great craft, how great simplicity doth bewray it selfe. When hee had placed all his securitie in that oath, hee thought hee had found such a manner of oath, knit with so many circumstances, that it could not, with safetie of conscience, by any meanes bee dissolued by any man. But hee could not see, that if the Pope did dissolue that oath; all the tyings of it, (whether of performing fidelitie to the King, or of admitting no dispensation) would be dissolued together. Yea, I will say another thing that is more admirable. You know (I beleeue) that an vniust oath, if it bee euidently knowne, or openly declared to bee such, bindeth no man; but is voyd* ipso facto. *That the Kings oath is vniust, hath beene sufficiently declared by the Pastor of the Church himselfe. You see therefore, that the obligation of it is vanished into smoke: so that the bond, which by so many wise men was thought to be of yron, is become lesse then of straw.*

If matters now be come vnto this passe, that

[1] *Sed vide in tantâ astutiâ, quanta sit simplicitas. Cum omnem securitatem in eo iuramento sibi statuisset; talem se modum iuramenti, tot circumstantijs connexuisse existimabat, qui, salvâ conscientiâ, nullâ ratione à quoquam dissolui posset. Sed videre non potuit, si Pontifex iuramentum dissolueret, omnes illius nexus, siue de fidelitate Regi præstandâ, siue de dispensatione non admittendâ, pariter dissolutos fore. Immo aliud dicam admirabilius. Nosti, credo, iuramentum iniustum, si tale esset euidenter sciatur, vel aperte declaretur, neminem obligare; sed ipso facto nullum esse. Regis iuramentum iniustum esse, ab ipso Ecclesiæ Pastore sufficienter declaratum est. Vides igitur iam, in summum abijsse illius obligationem; vt vinculum, quod à tot sapientibus ferreum putabatur, minus sit, quàm straminetum.* Id. ibid.

such

ſuch as are addicted to the Pope, will account the Oath of Allegeance to haue leſſe force to binde them then a rope of ſtraw; iudge ye whether that be not true which hath bin ſaid, that in reſpect not of ſpirituall infection onely, but of outward danger alſo to our State, any Idolaters may bee more ſafely permitted then Papiſts. Which I doe not ſpeak, to exaſperate you againſt their perſons, or to ſtirre you vp to make new Lawes for ſhedding of their blood. Their blindneſſe I doe much pitty: and my hearts deſire and praier to God for them is, that they might bee ſaued. Onely this I muſt ſay, that (things ſtanding as they doe) I cannot preach peace vnto them. For as *Iehu* ſaid to *Ioram, What peace ſo long as the whoredomes of thy Mother Iezabel, and her witchcrafts are ſo many?* So muſt I ſay vnto them: What peace can there be, ſo long as you ſuffer your ſelues to be led by the mother of harlots and abominations of the earth, who by her ſorceries hath deceiued all nations, and made them drunke with the wine of her fornication? Let her put away her whoredomes out of her ſight, and her adulteries from betweene her breſts; let her repent of her murthers, and her ſorceries, and her idolatries: or rather, becauſe ſhe is paſt all hope, let thoſe that are ſeduced by her, ceaſe to communicate with her in theſe abominable iniquities; and wee ſhall bee all ready to meet them, and reioyce with the Angels in heauen for their conuerſion. In the meane time, they who ſit at the Helme, and haue the charge of our Church and Common wealth

2 King. 9. 22.

Reu. 17. 1, 5. and 18. 23.

Hoſ. 2. 2.

committed to them, must prouide by all good meanes, that God bee not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Lawes there are already enacted to this purpose: which if they were duly put in execution, wee should haue lesse need to thinke of making new. But it is not my part to presse this point. I will there-
1 Cor. 10. 15. fore conclude as I did begin: *I speake as to wise men; Iudge ye what I say.*

2 Tim. 2. 7.

Consider what I say; and the Lord giue you vnderstanding in all things.

FINIS.